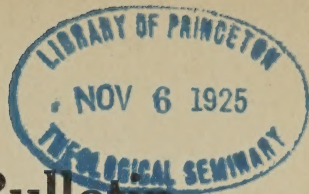


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Berkenmeyer Library

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THE BERKENMEYER LIBRARY

A Two Hundred Years' Old Church
Library Found at Wittenberg College

BY PROFESSOR JOHN O. EVJEN, Ph.D.
Hamma Divinity School

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THE BERKENMEYER LIBRARY—A TWO HUN-
DRED YEARS' OLD CHURCH LIBRARY FOUND
AT WITTENBERG COLLEGE.

BY PROFESSOR JOHN O. EVJEN, PH.D.

The earliest library of which any record survives in the annals of New York was a polyglot collection of books and manuscripts owned by Jonas Bronck, who died in New Amsterdam, or New York, in 1643. He had studied theology in the University of Copenhagen, and was either a Dane or a Norwegian. I have sketched his life and listed his library in my "Scandinavian Immigrants in New York, 1630-1674," (pp. 167-181). Some of his books were in Dutch, German, and Latin, but most of them in Dano-Norwegian: in all, about forty-five books, a respectable collection for any minister three hundred years ago. All traces of this library in which were many Lutheran books have disappeared.

In 1725 another polyglot library was brought to our country, by Rev. Wilhelm Christopher Berkenmeyer. It consisted, in the main, of works on Lutheran theology, in German, Latin, and Dutch. Strangely enough this library, intended for Lutherans in the Hudson Valley, New York, was to find its way to the Ohio Valley, and become the property of Wittenberg College, Springfield, Ohio.

For a century at least this library was the church library of the Lutheran Church at Loonenburg (now Athens), New York.

It has been thought that this collection of books, known as the Berkenmeyer library, consisted of about one hundred volumes, and that only the remnant of it came to Wittenberg College. The surprising fact, however, is that it consisted of at least 367 volumes, and that 225 of them are in the library of Wittenberg College, where

they have recently emerged from oblivion by being identified and "assembled" from thousands of other books.

The history of this library begins with the arrival of Berkenmeyer at New York, exactly two hundred years ago. He had been called by the Lutheran Consistory in Amsterdam to take charge of Dutch Lutheran congregations along the Hudson, in New York, a territory formerly served by Rev. Justus Falckner. He was examined by the consistory, May 24, 1725, and ordained on the day following. After having collected considerable money and a library, a gift from Lutherans in Europe to the people he was to serve as a pastor, Berkenmeyer left Europe, arriving at New York September 22, 1725.

He took charge of all the Dutch Lutheran churches along the Hudson and of some of the German. He had congregations at New York, Hackensack, Uylekil, Newton, Rhinebeck, Albany, Schenectady, Coxsackie, Schoharie, Loonenburg, and ministered to them till 1731. In order to do the work most effectively, he spent six months of the year, the winter months, in the northern part of his field of work; the remaining months in the south, about New York.

Loonenburg became his favorite center, and later his home. The Dutch Lutherans at this place built a parsonage for him in 1727, the same year in which he married Benigna Sybilla, the eldest daughter of Rev. Joshua Kocherthal, who had come to America in 1708 and served Lutheran churches till 1719. In 1731 Berkenmeyer made Loonenburg his permanent home, resigning from the southern charge.

In fact the charge was too large for one man. When Berkenmeyer preached north, the Lutherans in and about New York were deprived of the care to which their number and surroundings entitled them. A self-constituted preacher, Van Dieren, a tailor by trade, was continually stirring up trouble for Berkenmeyer, challenging his spirituality and creating dissensions. The Dutch Reformed asserted themselves by forbidding the teaching of Luther's catechism to children of Lutheran parents

who could not maintain separate schools. The Dutch Reformed Church also prohibited the use of Lutheran liturgy at the cemetery, a fact which invited the Lutherans to bury their dead in the cemetery of the Church of England. Moreover, the northern charge was itself more than large enough for one pastor.

Berkenmeyer lived from 1731 till his death, 1751, at Loonenburg, where he preached and did most of his studying in later life, surrounded by his large and unique library. He was born, 1681 or 1686, at Bodenteich in the duchy of Lueneburg, Germany. At first sight it would appear that the name Loonenburg is derived from that of Lueneburg. But Loonenburg got its name from Jan van Loon, who had emigrated from Liege, Belgium. Van Loon was a Walloon Catholic, who in 1678, with Pieter Boise, a Frenchman, bought a tract of land west of the Hudson River. The former owners were Captain Johannes Clute and two other men. Clute was from Nürnberg, Germany. He had come to New York in 1656 and acquired the land from Governor General Richard Nicolls in 1667 (my "Scandinavian Immigrants in New York, 1630-1674," p. 405). The land thus changed hands, from Protestants to Catholics. But it was to store the Berkenmeyer library and be the birthplace of a very wonderful manuscript of 392 folio pages, written by Berkenmeyer, and now in possession of the Lutheran Historical Society, at Gettysburg, Pennsylvania. The New York State Library, at Albany, has made a photostatic copy of the entire manuscript.

I may say that my contact with this manuscript, in 1908, brought about the rediscovery of the Berkenmeyer library at Wittenberg College. Nothing but an intimate acquaintanceship with Berkenmeyer's handwriting could have furnished the cue for the discovery. I had spent many a day copying parts of this interesting manuscript, whose challenging handwriting alternated in calling forth happiness and feelings bordering on despair. I carried away such impressions of the Loonenburg pas-

tor's chirography that I was sure I could never forget it, and would recognize it anywhere.

From Gräbner's scholarly work *Geschichte der Lutherischen Kirche in America*, 1892, I knew that Berkenmeyer must have had a library of more than ordinary interest. Gräbner states that Berkenmeyer on his arrival at New York in 1725 had brought along 101 volumes: twenty folios, fifty-two quartos, twenty-three octavos and six duodecimos; that among these works were Calovius' *Biblia Illustrata*, Balduin's *Commentary on Saint Paul's Epistles*, Dedekenn's *Consilia*, Hulsemann, *de auxiliis gratiae*, and the *systema* of Brochmand (a Danish theologian). The very same information is given in Dr. H. E. Jacobs' *A History of the Evangelical Lutheran Church in the United States* (1899), with the fitting comment that this library would be beyond the capacity not only of most of the congregations, but even most of the pastors of the present day. The books are "ponderous even to a scholar." As to the present whereabouts and present size of the library, Dr. Jacobs ventures no information beyond the careful statement that "the remnants of this library are said to be in Wittenberg College."

Shortly after entering on my work in Hamma Divinity School, last year, I found in the reading room of the College Library a large volume by Martin Bucer, published 1536, which contained the autograph of Johan Christian Leps, who about the time of the Revolutionary War was pastor of the Lutheran Church at Loonenburg, New York. I was familiar with his complex, artistic signature, even had a facsimile of his handwriting in my home. On showing this to the library authorities and commenting on Leps' work at Loonenburg and Philadelphia, I was told that a part of the library of Berkenmeyer of Loonenburg was supposed to be in the Wittenberg College Library, but that nobody had succeeded in finding it.

My curiosity was aroused. For the time being, my interest centered in finding what was supposed to be the remnant of that one-hundred volume library.

The basement of the library seemed to have the rich-

est display in pigskin bindings, which, with thousands of other books of lesser demand, like patent reports, older editions of reference works and of textbooks, were waiting for better quarters in the new library addition, which was in process of completion. Here the preliminary attacks were made, especially in the segregated sections of Latin and German tomes. A few hours' browsing brought to light a handful of books containing the signature of Leps. This confirmed the supposition that at least a few of the books at Loonenburg had found a retreat at Wittenberg. Was there much left of the "remains"? And were the books recently discovered, really books from Berkenmeyer's library? Or had they become the property of the Loonenburg church after his death? A closer study of the books showed, in the margin, Berkenmeyer's unmistakable handwriting. I was on the right track. Of course, a number of "pigskins" were eliminated having the signatures of Sprecher and Schmucker, but no marginal notes.

In examining the preliminary selection of books containing Berkenmeyer's handwriting, I found that they were marked with the letter L and a number; e. g. L69. This meant book L, number 69. But had Leps or Berkenmeyer written this? Did L stand for Leps or Loonenburg or London, whose congregation of Lutherans had given aid to the Lutherans in America? It could hardly mean London, for no English books were in evidence. The handwriting was decidedly that of Berkenmeyer, though that of Leps would hardly differ from his when it was a question of writing numbers. I soon found two books in which were written: *Ex Libris Bibliothecae Loonenburgensis*. That was a tentative settlement of the matter. L stood for Loonenburg.

Leps, who as one of the successors of Berkenmeyer, used the Berkenmeyer library, would occasionally put his name in a book belonging to this collection. In 1782 he gave one of its volumes to Rev. F. A. Walberg, who later served congregations in one of the Southern States. In this book Leps wrote the following: "Fredericus Augus-

tus Walbergius Hic liber est Donatio a Domino Lepsio, Pastore Luneburgensi, 1782. Omnia ad majorem Dei gloriam." If the little volume was ever accepted by Walberg, it found its way back to the Loonenburg library. Berkenmeyer, however, never wrote his name in any of the books in the Loonenburg Church library. He had them in trust, they were not his property. Hence his careful observation of what must have been his principle not to write his name especially in books held in trust, though he also seems to have followed this principle, perhaps for other reasons, in not writing his name even in books that were his personal property. He did, however, write comments in the margin, and list on the flyleaf of a volume the titles, with the names of the authors contained in such a volume.

In two instances we find "Br," the abbreviation of his name. This reserve no doubt was preferable to the manner of expressing ownership, as it was done in two books in his library, which had once been owned by others. One book, once the property of a Bruns, has this: "Me sibi comparavit, Nicolaus Bruns ao 1680 d. 16 Augusti." Another, owned by Hannselmann has this: "Comparavit me sibi Argentorati Ao 1670 Mense Junio, Georgius Hannsel Mannus."

I found 125 volumes marked L. The highest number under this letter was 201. Accordingly, there were at least 201 volumes in the original L-library.

It was soon discovered that the remnant was not confined to the 125 volumes that had found their way to Wittenberg College. There was another group, where each volume had a number placed in the center of a capital O; e. g. (43). The highest number in this group was 60; there must therefore have been at least sixty volumes in the O-group. There was also a third group, in which the index letter was a small "n"; e. g., 106 n. There were originally at least 106 volumes in the n-group.

The Church library at Loonenburg must therefore have contained at least $(201 + 60 + 106)$ 367 volumes. About 225 of these, or 60 percent, are in the Wittenberg Col-

lege library. Since this part at Wittenberg is more than twice as large as the entire library brought to this country by Berkenmeyer in 1725, these questions may be asked:

Is it not possible that some of these books may have been bought for the Loonenburg library *after* the death of Berkenmeyer, in 1751? Are there not some books in the collection at Wittenberg which have never been in the Loonenburg collection in New York?

To this we answer: The years of publication of the books in the Loonenburg library, as found at Wittenberg, range from 1592 to 1744. There is no evidence that Berkenmeyer bought any books for the Loonenburg library after 1744, the year in which he made his will, seven years before his death. Secondly, in a few books not sorting under L, we read "H. Dobson, Athens"; or plain "Athens." Books marked (20) and 56n contain the name of Stohlman, who in 1838 was called to the pastorate of St. Matthew's German Lutheran Church, New York. But they also contain marginal notes in Berkenmeyer's handwriting. Besides, the very first book in the O-group has the inscription "Ex Libris Bibliothecae Loonenburgensis." Book 30n has the very same inscription. The method of marking the books is uniform in all of the three groups, the letters L. O. and n always appearing, with the book number following, at the bottom of the inside cover facing the flyleaf or title page of the volume, and always executed by the same hand. The first leaf in every volume, with but few exceptions, contains the titles of the books composing the volume—in Berkenmeyer's handwriting. His marginal notes are conclusive, where other indices alone may not be convincing.

It is difficult to say what was determinative in dividing the books into three groups. Since Balduin's Commentary on Paul's Epistles is marked O and belongs to the original lot of books brought along by Berkenmeyer in 1725, it would seem that O might stand for original or old. But it does not stand for original; for, books pub-

lished after 1725, including one published in 1741, belong to the O group. The classification must have been made between 1741 and 1744. And yet O does stand for old, as assuredly as L stands for Loonenburg, which may be seen from Berkenmeyer's will of 1744.

An extract from this will was sent to me several weeks after I had selected the 225 volumes at Wittenberg College representing the Berkenmeyer library. In a surprising manner it confirmed the correctness of the deductions made. I had informed Mr. A. J. F. Van Laer, Head of the Archivist Section, The University of the State of New York, Albany, in January of this year, that I had found the Berkenmeyer library. He was well acquainted with the Berkenmeyer Manuscript, now at Gettysburg, and had caused to be made the photostatic copy of it in Albany. In March this year Mr. Van Laer thoughtfully sent me the extract from the will of Berkenmeyer, which clears up the whole difficulty as to the meaning of L. O. n.

The extract from this will, dated September 11, 1744, reads as follows:

"I leave to my dear and beloved wife, Benigna Sibylla Berkenmeyer, all my whole personal estate... And especially all my Books marked M., except one in Folio, and one in Quarto, for to sell the same, and the money to my wife for maintenance.

"I leave to the Trustees of the Lutheran Church land, Arent van Schayck, Jacob Hallenbeck, and Hans Hanneke Van Hoesen, my whole stock of Books, marked Loon, New and O., and out of the books marked M. one in Folio and three in Quarto. I leave the said stock of Books to them as trustees and their successors, at all times hereafter. In Trust only, for the use of the succeeding minister at Loonenburgh and his successors."

Here is the authentic explanation of L, O and n. Here we also learn of a group marked M, a class not at all represented at Wittenberg. The absence of the books in the M. group is easily accounted for: they were Berken-

meyer's personal property. M. no doubt stands for mine.

The Berkenmeyer collection appears to have been donated by the Lutheran Church at Athens to Wittenberg about the time of the founding of the college. All of these books were marked W(=Wittenberg) and it would seem, belonged to the first 800 books the College had. They have been well taken care of at the college, though probably very little read.

The 225 volumes are in German, Latin and Dutch. Most of them are in German, perhaps one fourth of them in Latin, and a few in Dutch. Since many volumes contain several works by the same or by different authors, the number of separate works in the Berkenmeyer collection at Wittenberg is about 450, and the number of authors over 200. Several volumes contain 2000 pages. A book of 1000 pages is quite usual. Not counting doctoral dissertations and periodicals, the number of books according to years of publication are as follows: Four books are from the sixteenth century; seventeen, 1607 to 1625; twenty-five, 1626-1650; forty-two, 1651-1675; forty-nine, 1676-1700; 157, 1707-1725; thirty-four, 1726-1744. The titles are long and involved, often odd and amusing; the index sometimes covers fifty pages, but the index pages are never numbered.

The collection offers a rich variety as to content. Theology has the monopoly, with dogmatics leading. Controversial literature abounds. Many of the volumes are written for or against Arndt and Spener. Much is edificational. Sermons are numerous, especially funeral sermons. Some books deal with the care of souls during visitations of pestilence, of which there were not a few in those times. A goodly number of volumes are on theoretical homiletics. There are textbooks on Latin, Greek, Hebrew, German: grammars, rhetorics, dictionaries. There are also textbooks—but at most two or three for each subject—on logic, zoölogy, hygiene, astronomy, geography, physics. Political history is represented only in the form of chronicles. The works on

pedagogy are of a religious popular order, practical, for home as well as for school.

Among curiosities there are such books as Dr. Weissbach's volume on medicine and hygiene, of about 600 pages, 1722; a geography of 1200 pages, 1720; a Who's Who of royalty, 1730; a Traveler's Guide of 600 pages, corresponding to a modern Baedeker. By far the most amusing work is a volume of 936 pages by a namesake of the Loonenburg pastor, P. L. Berckenmeyer (Cfr. Jacobs, p. 121) dealing with "remarkable things from geography and history." Its title is "Vermehrter Curi-euser Antiquarius." The first edition was published in 1712; the fifth, which is in the Berckenmeyer library, in 1720. It is almost inconceivable that such a book, the product of amazing credulity, could pass through more than one edition. However, it is immensely entertaining. Another very curious book is a volume by Elias Prätorius (Chr. Hohburg), known as "universal syncretist," the book being a collection of Luther's utterances against war.

Berkenmeyer tried to keep a jour with the theology and literature of his times. His library contained many volumes of periodicals. He kept *Auserlesene Theologische Bibliothek*, *Acta Historico Ecclesiastica*; *Hamburgische Auszüge aus neuen Büchern*, *Fortgesetzte Sammlung von Alten und Neuen*; *Deutsche Acta Eruditorem*; *Das jetzt-lebende Gelehrte Europa*. He also received at various times catalogues of books for sale at auctions, listing about 2000 titles. In several of these periodicals references are made to the contentions between Berckenmeyer and Van Dieren. They speak in the highest terms of Berckenmeyer as a man and a preacher. One of the numbers reviews at length, and commendingly, the book which Berckenmeyer published in 1728 in New York, in defense of his position. Unfortunately this book, written in Dutch, is not at Wittenberg College.

Because of these learned periodicals, Berckenmeyer could keep in touch with European thought. Essays on prominent works in German, in English, French—even

Norwegian came to his table: He was enabled to read a long review of the works of Ludvig Holberg. He possessed theological works by Danes like Wandal, Bartholin, Cellarius, Brochmand; had German translations of English writers like Baxter and Jeremy Taylor; though his notes show that he also read Baxter in the original; he had in addition translations of French writers like Amyraldus and Werenfels.

Berkenmeyer preached in German, Dutch and English. He wrote much in Latin, and used freely quotations in Greek and Hebrew. He must have been a most diligent student all his life. His books teem with references and cross references in his own handwriting. The work he studied most ardently seems to have been Baier's *Compendium Positivæ Theologiæ*, a voluminous book of 1050 pages. It is full of marginal notes in fine handwriting. Where the margin did not offer sufficient space, Berkenmeyer pasted in small leaves of paper. The comments in this book, which he likely used in his university days, would cover a little volume by itself. His attachment to Baier's *Compendium* is further attested in a special interleaved copy of the *Compendium*. The size of the former copy is $7\frac{1}{2}$ in. x $4\frac{1}{2}$ in. x 3 in.; the size of the latter is $7\frac{1}{2}$ in. x $6\frac{1}{2}$ in. x $5\frac{1}{2}$ in., 1700 pages. To this enlarged copy Berkenmeyer carefully transcribed most of the comments he had written in the smaller copy, and added many new ones. Here, too, the notes are chiefly in Latin, but now and then room is made for a quotation in English, as on page 70. In the lesser volume the handwriting is more on the vertical order, which Berkenmeyer only now and then relapses into, in the larger book. No doubt some of the controversies in which he was engaged, furnished motives for much of this writing.

One of the books in his library may be helpful in determining the age of Berkenmeyer. It is supposed that he was born in 1686. However, the book I refer to, a gift to Berkenmeyer from J. J. Neudorf, puts the year at 1681, stating that Berkenmeyer was fifty-three years old

in 1743. Neudorf pays his compliment to Berkenmeyer as follows:

Viro plur. reverendo
H. C. Berchenmeyero
amico suo integerrimo
hunc libellum donat
Jo Joach Neudorf
Conv-Hamb.

Hamb. A C.

1734 d 17

Maji, ipso natali suo 53.

This dedication, giving even the day of the month, would indicate that Neudorf was certain as to the birth day and birth year of the man whom he honored with a present. The fact that H is used instead of W as initial, and that the surname is spelled differently has no significance. But 1681 does not agree with Berkenmeyer's own statement made in 1744 and given on page 415 in *Gräbner's Geschichte der lutherischen Kirche in America*. We read here: "Immanuel Dormitorium Berkenmeyer-anum Pio mortalitatis sensu praeparatum Anno Aetatis, Bodendici in Ducatu Lunæburgensi coeptae LVIII." This makes Berkenmeyer fifty-eight years old in 1744. If we read LXIII instead of LVIII, Berkenmeyer's statement will agree with the one of Neudorf. Gräber reads LVIII on the engraved plate, commemorating Berkenmeyer, of the Loonenburg church. No doubt his reading is correct. But is it impossible that the original penned by Berkenmeyer, has been misread by someone in the transmission of the original, reading V instead of X? What Berkenmeyer wrote in 1744 suggests a man of sixty-three rather than fifty-eight. When he died, in 1751, *Pensylvanische Nachrichten* (p. 466) speaks of him as "der alte Herr Pastor Berckenmeyer." This, too, suggests the age of seventy rather than sixty-five. However, the limited material at my command permits of but a small margin in choosing between 1681 and 1686.

In conclusion, let me give the names of the authors of the books, about 450, contained in the 225 volumes of the Berkenmeyer library now at Wittenberg.

Joh. Samuel Adam, Chr Altmann, Moyse Amyraut, J. Arnd, Joh. Avenarius.

Joh. Wilhelm Baier, Fr. Balduin, Casp. Bartholin, R. Baxter, Cornelius Becker, M. Theodor Berger, P. L. Berckenmeyer, Joachim Betkuis, Chr. Got. Blumberg, Joh. Boediker, Joh. Bolsac, G. H. Botzer, Fr. Brecklingen, F. Braun, Bruno Broitzem, Franz Buddeus.

Ab. Calovius, Philip Carolus, J. Benedict Carpzov (jr.) Samuel Benedict Carpzov, Christopher Cellarius, M. Nathan Chytraeus, Joh. Claubergius, Daniel Colberg, J. Chr. Colerius, Georg Collbius, Fr. Eberhard Collin, Hartmann Creidius, Ernst Salomon Cyprian.

J. Conrad Dannhauer, Salomon Deyling, Paulus Doering, Joh. Jac. Donatus, Joh. Chr. Dorn, Alb. Dranckmeister.

Johann Ebartus, Melc. Sylvester Eckhardus, Sebastian Edzardus, Gottfried Engelschall, Chr. L. Ermischen.

Joachim Fabius, Joh. Fecht, Gustav Fr. Fechter, Gottfried Feinlern, Caspar Finck, Joh. Foerster, Chris. Foerstener, Joh. Anastasius Freylinghausen, Joh. Leonhard Friesch.

Hermann Gebhard, Joh. Gerhard, Justus Gesenius, Math. Gesner, Salomon Gesner, Joachim Giesen, Salomon Glassen, J. Walther Goelter, Georg Goezen, Gabriel Wilhelm Gotten, Pascasius Grosippus, Adolph Grot, Hugo Grotius, Andr. Gryphius, John Gabriel Guetner, Cyriacus Guntherus.

M. Nic Haas, Fr. Andries Halbauer, Daniel Hanichen, Benj. Hederich, Joh. Heermann, Joh. Albrecht Helmich, David Hermann, Gottfried Herrmann, Hermann J. Hohn, Johannes Hornbeck, J. Huelsemann, Egid Hunnius, Nikolaus Hunnius, Leonard Hutter.

Fried. Aug. Janus, Johann Lorentz Jans.

Stephan Kempen, Andreas Kesler, J. Knauer, Joh. Fr.

Koenig, Georg Koenig, Chr. Kortholt, Joh. Abraham Kromayer, Polykarp Kunadus.

B. C. Lakenius, Joachim Lange, Sam. Fr. Lauterbach, Herman Lebermann, J. Chr. Lehmann, Caspar Loescher, Val. Ernst Loescher, Fr. J. Luetken, Joachim Luetlemann, Martin Luther.

B. Walther Marperger, Caspar Mauritius, J. Fr. Mayer, F. Balthazar Meisner, Balthasar Mentzer, J. M. Meyfahrt, J. H. Michaelis, M. Georg Michaelis, Johannes Moller, J. Lorentz Mosheim, Joh. Müller, Joh. Caspar Muerdel.

Caspar Neuman, Sebastian Neumann, Erdmann Neumeister, Elbertus Noordbeck.

Gottfried Olearius, Joh. Olearius, Lucas Osiander, J. F. Osterwald, Chr. Caspar Otto.

Georg Aug. Pachomius, Peter Sigmund Pape, Georg Petrus Pelilpratus, J. G. Pfeiffer, Georg Mich. Pfefferkorn, Georg G. Pitzschmann, Heinrich Pipping, Peter Poiret, Elias Praetorius, Joh. Praetorius, Andr. Pruckner.

Joh. Quistorp.

Joh. Jakob Rambach, Ernst Ludwig Rathlef, Joh. Jeremias Relchhelm, Joh. Rhinid, Johann Riemer, Georg Rost, Georg Roth, Christopher Rousch.

J. Nic. Saltzmann, Johannes Saubert, Joh. Martinus Schameliuss, Sam.. Schelwiger, Sebastian Schmid, Benj. Schmolk, Wolfgang Schoensleder, J. C. Schroteren, Joh. Jacob Schuerer, Joh. David Schwerdiner, Christian Scriver, Daniel Severin Scultetus, Gottlob Fr. Seligman, Nikolaus Selnecker, Chr. Sennertus, Nic. Sievers, Christoph Sontag, P. Jacob Spener, Johann Sperling, Otto Lorenzen Strandiger, Leonard Christoph Sturm, Burcard Gotthelf Struvius.

Tallander, Sylvester Tappen, Jeremy Taylor, Conradus Textor, Chr. Thomasius, Adam Thraciger.

Henricus Varenius, Joh. Vereius, Andr. Virgonius.

Joh. Georg Walch, Joh. Wandal, Christian Weisen,

Chr. Weissbach, Jacob Weller, Sam. Werenfels, P. Wichmann, Joh. Jever Wilburg, Joh. Winckler, J. Chr. Wolf.

Joh. Caspar Zeumer. Petrus Zornius.

This list may lack consistency, especially where the Latin form of a proper name, in genitive or in ablative, has been listed instead of the original German form. I trust the reader will overlook this apparent neglect of form, and bear in mind that the spelling of a surname two hundred years ago was less orthodox and uniform than now. Arnd was also spelled Arndt, as Berckenmeyer was spelled Berchenmeyer and Berkenmeyer. What is important, is the array of names on the list, showing the "kind of company" the brave pioneer preacher at Loonenburg cherished two hundred years ago.

The discovery, or rediscovery, of this long-forgotten library may mean little more than a modest museum curiosity. I trust it will mean much more, at least to Wittenberg students of theology, who if they find the tomes too ponderous, will get some inspiration from Berkenmeyer's busy life among his people and among his books. Aside from this, the incident of finding these books may encourage the spirit of search in some other library, harboring forgotten volumes from libraries of venerable pioneers, though the search may be more difficult than in a well-organized library like that of Wittenberg College. I am not sure but that a few of the Berkenmeyer books are at Gettysburg College, where there are several books containing the autograph of J. Chr. Leps, a successor of Berkenmeyer at Loonenburg, including a catechism from 1727. (See Evjen, *Scandinavian Immigrants in New York*, p. 155, note). The indices L, O, n would be ample proof.

Be this as it may, the "bulk" of the Berkenmeyer library is at Wittenberg College, Ohio; the "remnants" are

probably still in existence, waiting to be found possibly in New York and Pennsylvania.

*Hamma Divinity School of Wittenberg College,
Springfield, Ohio.*

NOTE.—The following data were obtained too late for embodiment in the text proper of the treatise. A volume containing twenty-one brief controversial writings on Chiliasm and the Jews adds these names to the list of authors: Christian Democrite, Esdra Heinrici Edzardi, Christian Georg Gottfried, Amynta Irenaeo, M. Leiding, Olger Pauli, Petrus Schipping, Burchardus de Volder.

The name of the celebrated Danish theologian Niels Hemming-sen (Nicolaus Hemmingii) must also be added to the list of authors. One volume is from his pen, and contains four Commentaries: on the Epistle to the Philippians; on First and Second Thessalonians; on First and Second Peter; and on Jude. The Commentary on Philippians was published 1564, the other commentaries 1566—all at Wittenberg, Germany. This is the oldest volume in the **Berkenmeyer Library**.

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